

For the Protection of Life and Properties it is Necessary to Reject All that is Worshiped other than Allah

Muhammad Ibn Abdu'l-Wahhab stated: "In the Sahih, it is reported that Rasulullah (sallallaahu alayhi wa sallam) said: "Whoever affirms that there is no God but Allah and denies all other objects of worship, safeguards his blood, property and fate with Allah." The chapters which follow are indeed an explanation of Tawhid and of its witness. In them we find the greatest and most important problems clearly defined and answered... Thus, despite their great love for Allah, they were not considered Muslims. On the other hand, those who love their associates more than Allah, and those who love only the associate rather than Allah, are not Muslims at all and are condemnable for it. Finally, the Prophet's statement: "Whoever affirms that there is no God but Allah and denies all other objects of worship safeguards his blood, property and fate with Allah" contains one of the clearest explanations of the witness "There is no God but Allah." Allah has not made this assertion alone safeguarding to blood and property, nor this assertion with understanding of its meaning, or with the affirmation of that meaning. He did not make the safeguarding in question a consequent of the man's actual invocation of Allah alone, without associates, until the person had added to this witnessing the denial of all other objects of worship beside Allah. Should this denial ever fall in doubt, or should it ever occur to him not to make it (tawagguq), the safeguard of his blood and property falls down. It is indeed a grave problem, singular in its seriousness and importance, which has in these texts been made absolutely clear, and its solution established without question." (**Kitaab at-Tawhid**)

After all this information which destroys the doubts, and is clear and evident; is there need to say more?

The author of **Fathu'l-Majid** states: “He who profess that there is no god but Allah and made a denial of everything which the people worship beside Allah.” One should be informed that Rasulullah (sallallaahu alayhi wa sallam) stipulated the inviolability of one’s property and blood in this Hadith, with two things:

First: Pronouncing: “There is no god but Allah” with full knowledge and certainty.

Second: Denying everything, which the people worship beside Allah (azza wa jall). Rasulullah (sallallaahu alayhi wa sallam) stipulated not only pronouncing the statement, but also according to it. This is also indicated by the Ayah: “Whoever rejects Taghout and believes in Allah hath grasped the most trustworthy hand-hold that never breaks.” (al-Baqarah 2/256)” (Fathu'l-Majid)

The author then continues his explanation with the comment of Muhammad Ibn Abdu'l-Wahhab and states: “All this shows that merely pronouncing the statement “There is no god but Allah” can not make one’s property and blood inviolable; or even pronouncing it while knowing its meaning; or even confessing this; or even while one is calling on none besides Allah; rather, one’s property and blood becomes inviolable only when added to pronouncing the statement, the denial of everything, which the people worship beside Allah. Again, if one doubts or refrains from denying everything, which is worshiped by the people beside Allah, his property and blood will not be inviolable. What a great issue! What a dear statement! What a decisive reason! Allah (subhanahu wa ta'ala) says: “And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere.” (al-Anfal 8/39)

Allah (azza wa jall) also states: “Then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them” (at-Tawbah 9/5)

Thus Allah (azza wa jall) commands the Muslims to fight against the polytheist till they repent and purify their intention to Him Alone, perform the Prayer, and pay the due Zakaah. However, if they insist on their denial of the truth, they must be fought and killed. It is reported on the authority of Abu Hurayrah (radiyallahu anh) that he heard Rasulullah (sallallaahu alayhi wa sallam) say: "I have been commanded to fight against people, till they testify to the fact that there is no god but Allah and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah." **(Muslim)**

Also narrated by Anas Ibn Malik (radiyallahu anh) that Rasulullah (sallallaahu alayhi wa sallam) said: "I have been ordered to fight with people till they say: None has the right to be worshiped but Allah. And if they say so, pray like our prayers, face our Qiblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally, and their reckoning will be with Allah." **(Bukhari)**

These Prophetic Ahadith explain and interpret the verses of surahs al-Anfal (8/39) and at-Tawbah (9/5) that were mentioned earlier. Moreover, the men of knowledge agreed that whoever says: 'There is no god but Allah,' whereas he does not believe in it or act according to it, he should be fought till he acts according to its requirements and necessities.

Abu Sulayman al-Khattabi said: Pertaining to Rasulullah (sallallaahu alayhi wa sallam) saying: "I have been ordered to fight the people till they say: None has the right to be worshiped but Allah." The 'people' here means the idolaters and not the People of the Scriptures because they (i.e., the People of the Scriptures) confess that, There is no god but Allah'.

Imam Nawawi said: "One who pronounces: 'There is no god but Allah,' must, in addition, believe in all that has been brought by Rasulullah (sallallaahu alayhi wa sallam), as it is stated in the narration that reads; "and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought." (And the Hadith continues with) "And their reckoning

will be with Allah" i.e., it is only Allah (subhanahu wa ta'ala), who can judge the one who pronounces the Testimony, 'There is no god but Allah', whether he is truthful, and if so he will be admitted into Jannah. However if he is Munafiq he will be admitted into the fire of Jahannam with its great torments. As well as this, in this worldly life of ours, we can only judge by appearances, but the reckoning of the hearts is with Allah (subhanahu wa ta'ala)." **(Fathu'l-Majid)**

Fundamentally the Hadith express the following: "So, they must be fought even if they used to utter the Testimony, 'There is no god but Allah', and were abiding by some of the duties of Islam, while neglecting others. After-wards, this constituted a consensus among all the men of knowledge and piety." **(Fathu'l-Majid)**

The details and explanations given regarding the protection of life and belongings mentioned in the Hadith, the declaration regarding the Kalimah Shahadah, the assimilation of Tawhid and the abandonment of Shirk, yes all of these are necessary in order for the Hukm of Islam to be given and to benefit in both Dunya and in the Akhirah. The Ulama have made Ijmaa regarding this.

Sarih of the Hadith had narrated the statements of Abu Sulayman, al-Khattabi and Qadi Iyad. These statements are: In regards to the Hadith "I have been ordered to fight the people till they say: 'None has the right to be worshiped but Allah..."

Nawawi in his Sharh states from Qadi Iyad and Khattabi the following: "Qadi Iyad states: The immunity of life and assets is only for those who state 'la ilaha illaAllah' as an expression of acceptance of Iman. The ones who are meant in this phrase are the idol worshipers and the ones who do not recognize Allah as one from amongst the Arab mushriks. These people are those who were invited to Islam for the first time and those who were

fought against for the same reason. When it comes to those who utter the words 'la ilaha illaAllah' this uttering is not enough for their immunity. This is because they could be saying this while still in Kufr. To appoint Allah as one is the main issue in their belief." (Nawawi, Sharh Sahih Muslim, 2/156)

Khattabi states: "It is obvious that here it was not the Ahl kitaab who were mentioned on the contrary it was the idol worshipers. This is because the Ahl kitaab would say 'la ilaha illaAllah' but the sword would not come down from over their heads." In the Hadith what had been meant by "His (other) affairs rest with Allah" is that the punishment of their hidden sins belongs to Allah not what they openly do. Their punishment for outward actions must be given in this world. As understood from this Hadith the outward Islam of the individual who hides his Kufr will be accepted. Most of the scholars share this opinion." (Nawawi, Sharh Sahih Muslim, 2/156)

According to Imam Malik the Tawbah of the zindiq (who hides his Kufr and seems to be Muslim) will not be accepted. Imam Ahmad Ibn Hanbal carries the same opinion. After Qadi Iyad confirmed this he explains the matter in greater detail and stated: The reason the life and properties of the individual who says la ilaha illaAllah is protected because it shows outwardly that he has believed. Those mentioned in the Hadith are the Arab mushrik, idol worshipers and those who do not make Tawhid of Allah. They are the individual who had been invited to Islam first and had fought against the Muslim first. However when it comes to those who had accepted Tawhid before stating 'la ilaha illaAllah' would not be sufficient to outwardly accept them as Muslim and protect their lives and properties. The reason for this is because they had accepted this even when they were Kafir. In another narration of this Hadith there is an addition of Rasulullah being the envoy of Allah and performing salaah and paying zakaah. It is as follows: "I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought, perform salaah and pay zakaah. When they make this statement their lives and properties

will be saved, except for the Haqq of Islam. Later their (other) affairs rest with Allah.” The statement of Qadi Iyad ends here.

Nawawi continues to explain the matter: For the life and properties of an individual to be protected he must have faith (believe) in everything Rasulullah had brought. The reason for this is because in other narrations of the Hadith such is mentioned. The narration from Abu Hurayrah (radiyallahu anh) is as follows: “Rasulullah (sallallaahu alayhi wa sallam) say: I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah.” (Nawawi, Sharh Sahih Muslim, 1/206)

It is one of the best explanations of “and made a denial of everything which the people worship beside Allah”. The explanation of this is that the one who states the Kalimah Shahadah but at the same time is involved in Shirk; this individual will not have fulfilled the other obligation which is “and made a denial of everything which the people worship beside Allah” for this reason the protection of life and properties can not be under consideration.

This is the reality. Whoever claims Tawhid does not do anything to invalidate it and accepts the Hukm of Islam surely this individual will have exhibited a condition so that his life and belongings are protected. Likewise he will be given the Hukm of Islam according to the Dhahir. And his inner affairs will rest with Allah.

Regarding this topic Sarakhsi in his Sharhu'l Siyar al-Kabir states: “From Hasan al-Basri (rahimahullaah) Rasulullah (sallallaahu alayhi wa sallam) stated: “The pagans, I have been commanded to battle with them until they declare ‘la ilaha illaAllah’.” When they declare these words other than

punishments of the Shari'ah they will have protected their lives and belongings from me. They will answer to Allah. The muallif (author) of the book Imam Muhammad states: Rasulullah (sallallaahu alayhi wa sallam) battled with pagans who did not proclaim the oneness of Allah. When one uttered the words 'la ilaha illaAllah', this was accepted from them as an entry to Islam. As a result when a person claims he has accepted Tawhid; the opposite of pagan belief then at that point it would be accepted that he entered Islam. This is because there is no way of knowing his true beliefs. Whatever is heard from him as his belief would be accepted. However if he states something other than what he had believed in, we would accept this as proof he changed his beliefs. As a matter of fact pagans did believe in the existence of Allah. Allahu states: "And if thou ask them who created them, they will surely say: Allah. How then are they turned away?" (az-Zukhruf 43/87); "For when it was said unto them, There is no Allah save Allah, they were scornful." (as-Saffat 37/35); "Has he made the gods (all) into one Allah? Truly this is a wonderful thing!" (Sad 38/5) Who ever of them states "La ilaha illaAllah (There is no other God but Allah)." Then he will have stated the opposite of what he had believed in before. This will be proof for his Iman. Rasulullah said "I have been commanded to battle with the pagans (mushriks) until they declare 'la ilaha illaAllah'." The Zoroastrians, who believed there were two Gods would be in the same position. If one of them stated "La ilaha illaAllah" than this would be sufficient proof that he has become Islam. But it is not the same for the Jews and the Christians. Their statement of "La ilaha illaAllah" would not be considered sufficient proof for them to have accepted Islam. During the time of Prophet Muhammad they did not believe he was a prophet. Due to this fact they also have to include "Muhammad Rasulullah". It was reported that when the Prophet Muhammad had visited his ill Jewish neighbor he had asked him to proclaim "I witness that there is no other God but Allah and I (Prophet Muhammad) am His Prophet." The ill Jew looked at his father as if he was asking permission to proclaim. His father stated: "Answer Abu'l-Qasim (i.e., Prophet Muhammad)". The ill Jew proclaimed what he was asked to and than died. Upon this the Prophet Muhammad (sallallaahu alayhi wa sallam) stated: "Thanks to Allah who has saved one person from the fire of Hell with my help." After all of this

he turns to his companions and said: "Do the funeral duties of your brother."

Imam Muhammad stated: "There are Ahlu'l-Kitaab living on the soils of Iraq who proclaim "la ilaha illaAllah, Muhammad Rasulullah" but believe the Prophet Muhammad was the prophet of the Arabs not to the (sons of) Bani Isra'il (Jews). And they use Allah's statement: "It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error." (al-Jumu'ah 62/2) as proof. Among them who ever carries this belief still will not be considered to have entered Islam. In order for this to happen, for them to enter Islam they have to separate from their religion completely. Even if a Jew or a Christian states they have entered Islam by saying "I am Muslim" or "I have become Muslim" this still will not be accepted. This is because they give the name Islam to their false religion. A Muslim is a person who submits himself to the Truth (al- Haqq). They state they have submitted to the truth. Therefore with their statement we do not have to believe and accept them as Muslims unless they leave their old religion and beliefs behind. Again if one of them say "I am far from Judaism" but does not proclaim his entrance to Islam, his Islam or his so called proclamation will not be accepted. He could have left Judaism and entered Christianity. However after stated "I have left Judaism" he states "I have entered Islam" then the possibility of his conversion to Christianity will be negated. Some of the scholars state that if he says he has entered Islam but does not state that he has left Judaism he still will be considered to have become Islam. Because the statement of entrance to Islam contradicts his old religion therefore it would be sufficient proof that he has actually become Islam. If a Magian says "I have become Muslim" or "I am Muslim" his entrance to Islam will be accepted. Because they don't believe in the qualification of Islam and they even use it to curse one another. If one of their children becomes crabby they will rebuke the child by saying the word "Muslim" to it. Therefore if a Magian proclaims he has become Islam this will be accepted and will be treated as a Muslim." (Sharh al-Siyar al-Kabir)

Qurtubi in the Tafsir of an-Nisa 94 narrated from Malik: About a Kafir who states "I came to request Iman" he said: These are very difficult matters. According to my view an individual as such will be taken to a place he will be under protection. A Hukm will not be given in favor of his Islam because Kufr had been stable about him. For this reason it is unavoidable for something which will prove his Iman to come out into the open, it is not sufficient that he says I am Muslim, I am Mu'min and even his performance of salaah is insufficient." (Tafsir)

Hasan stated Abu Hanifah narrated the following: "If a Christian or a Jew state I make Shahadah to la ilaha illaAllah and I have left my religion, he will not be given the Hukm Muslim. They do not escape from uttering the Kalimah Tawhid, abandoning their mentioned religion wont be proof they had entered Islam either. It is a possibility that they have entered another religion other than Islam. However if he states the Kalimah Tawhid, states he has left/abandoned Christianity or Judaism and states I have entered the Din of Muhammad (sallallaahu alayhi wa sallam) in this case he will be given the Hukm Islam. Because in a situation as such there is no room left for any other possibility." (Badaiu's-Sanai fi Tartib ash-Sharai, 9/4311)

Again the fatawa Ibn Hajar had given regarding the individual who states la ilaha illaAllah also gives an explanation to the matter: After narrating the following Hadith "I have been commanded to battle with them until they declare 'la ilaha illaAllah'." When they declare these words other than punishments of the Shari'ah they will have protected their lives and belongings from me. They will answer to Allah." He says: "This Hadith shows that even if the individual only utters la ilaha illaAllah but does not add anything to it, it is prohibited to kill him. This is Haqq however will one be Muslim with just uttering this word? The excepted view is 'no he will not be Muslim'. However he will not be killed in this situation until he is tested. If he accepts the Risalah of Rasulullah (sallallaahu alayhi wa sallam) and adheres to the Hukm of Islam he will be given the Hukm of Islam. In the continuation of this Hadith in the part 'except for the haq of Islam' shows proof for this. (The book of faith, the bab 'the individual

who does not accept the fard will be invited to Tawbah, if he does not repent he will be killed')

Ibn Hajar also said: "If the Kafir is an idol-worshiper who does not utter the Kalimah of Tawhid; the Hukm of Muslim will be performed when he utters the Kalimah of Tawhid. After this he will be asked to accept other rulings of Islam and become distant (make baraa) from all religions which contradicts with Islam. However if he is a person who although utters Tawhid but rejects nubuwwah (prophethood) then he will be asked to utter (confirm) the prophethood of the Messenger of Allah (i.e., prophet Muhammad). If he is a person who believes that the Messenger of Allah had been sent only to the Arabs as a prophet then he must confirm that the Messenger of Allah had been sent to all mankind. If he reject any of the Wajib or sees permissible any of the Haraam then he must become distant (make baraa) from this itikad of his." (Fathu'l-Bari, 19/382; Naylu'l-Awtar, 11/461)

Fahru'd-Din ar-Razi said: "The majority of the Fuqaha said: If a Jew or a Christian says 'I am a mu'min' or 'I become a Muslim' he will not be performed the Hukm of being Muslim with this statement. It is because he believes Islam to be whatever he is upon and it (what he is upon) as Iman. If he says: 'la ilaha illaAllah Muhammadun Rasulullah' he will not be given the Hukm of Muslim according to some; it is because there are people among them who says 'Muhammad had not been sent to the all mankind, but had sent to the Arabs as a Rasul of Allah' and also there are some who say: 'certainly Muhammad is a Haqq prophet however there will be other prophets after him'. On the contrary he must confess that the religion he was upon to be Baatil and the religion which is present among the Muslim is Haqq. Allah knows the best." (Razi, Tafsir, 5/344; Tafsir al-Lubab li Ibn Adil, 5/312; Naysaburi, Tafsir, 3/57)

al-Kashmiri stated: "Just like denying the restriction (Haraam) of alcohol an individual who becomes a Kafir for something which is obligated to

have knowledge of, this individual must renounce this I'tiqaad. He can not carry an I'tiqaad opposing the Kalimah he has uttered. As long as he does not renounce his I'tiqaad, this uttering of Kalimah Shahadah will not benefit him. In a situation as such the utterance of the Kalimah will not lift the Kufr in that individual's life." (**al-Kashmiri, Ikfaru'l-Mulhidin, 63**)

Baghawī stated: "Even if the Kuffar who do not believe in the oneness of Allah and believe in two or more deities, state *la ilaha illa Allah* they will be given the Hukm as Muslim. Then he will be forced to accept that he is distant from all Din that is not Islam and to accept all the Hukm of Islam. However if he is to accept the oneness of Allah but is from among those who reject the Risalah of RashulAllah (*sallallaahu alayhi wa sallam*) his utterance of *la ilaha illa Allah* will not be sufficient for him to be Muslim, unless he adds *Muhammadun Rasulullah* only then will he be given the Hukm Islam. If he is from among those who believe that *Rasulullah* (*sallallaahu alayhi wa sallam*) had only been sent to the Arabs stating *la ilaha illa Allah Muhammadun Rasulullah* will not be sufficient to give Hukm of Islam to him; however if he is to add to this that Muhammad had been sent to all mankind only then will he be given the Hukm Islam. If the reason for his Kufr is that he has denied something that is fard or that because he has made Halaal of something that is Haraam, it will be insufficient that he states *la ilaha illa Allah Muhammadun Rasulullah* unless he renounces his corrupt views and then will he become Muslim." (**Nayl al-Awtar, 9/84**)

Under the heading "*A Kafir becoming Muslim*" **al-Mawsili** informs us the following: "The principal of this is as such: If a Kafir states the opposite of what he believes he will be given the Hukm Muslim. If the individuals who reject Tawhid from the madhabs Sanawiyya and Mani also the idol worshipers and the Mushrik state 'There is no other deity but Allah' or 'I bear witness that Muhammad is the envoy of Allah' or 'I have become Muslim' or 'I have become Mu'min' or 'I am from the Din Islam' or 'I am from the Din of Hanif' he will have become Muslim. If he is to believe in the oneness of Allah but like the Jewish and Christian rejects the

prophethood of Muhammad (sallallaahu alayhi wa sallam) he will not become Muslim by stating la ilaha illaAllah. However if he bears witness that Muhammad is the envoy of Allah he will become Muslim. A group from far believe that Muhammad had been sent as a prophet to the Arab and not the Bani Isra'il. Even if they state the Kalimah Shahadah they will not become Muslim unless they abandon the Din they are upon. If one among them state 'I have entered Islam' some will say he will be given the Hukm Muslim because this statement will prove he has just entered Islam. This statement is opposite to his old belief and this will show he has distanced from this belief. Karhi had explained this in his work Mukhtasar. If this man says 'I am Muslim' Abu Hanifah stated he will not be a Muslim unless he has distanced from his old belief. However Abu Hanifah had later on given up this idea and stated that his utterance as such will show he has become Muslim. If a Kafir performs salaah with Jamaa'ah or recites the adhan in a Masjid or states I believe in the reality of performing salaah in Jamaa'ah he will be Muslim, because he will have done an act only particular to Islam. In the same sense doing something particular to Kufr will be evidence of one being Kafir. The one who makes sajda to an idol, the one who ties a zunnar and the one who wears the magus hat will be given the Hukm of Kafir. According to a view narrated from Imam Muhammad if a ghayri Muslim (non Muslim) discretely performs salaah and turns to our Qiblah he will be Muslim. If he makes talbiyah, gets in ihram and attends Hajj with the Muslim, he will become Muslim." (al-Ihtiya li Talil al-Mukhtar, 4/110-111)

In the chapter of murtads, **Maqdisi** states: "Normally a Jewish who states Tawhid and Muhammad is the rasul of Allah will have entered Islam. However it is not sufficient that he utters only the first part of the Shahadah la ilaha illaAllah. One of the reasons the Jewish perform Kufr is that they deny the prophethood of Muhammad (sallallaahu alayhi wa sallam). They will not be given the Hukm Muslim unless they abandon their Kufr and accept the prophethood of Muhammad (sallallaahu alayhi wa sallam). They will be treated as asl Kafir or the one who denies Tawhid. However an individual who becomes Kafir by rejecting the Prophet or Kitaab or a fard, will not become Muslim by only uttering the Kalimah

Shahadah. Likewise all the Ahl Bid'ah believe to be Muslim however there are Kafir among them." (al-Mughni, Bab Kitaab al-Murtad)

Qadi Iyad said: "For someone to say La ilaha illaAllah it is a sign that he has responded to Iman, it is only accepted alone from the people who used to be Mushrikun (pagans) before. But those who are already saying La ilaha illaAllah, it is not enough for them to be protected (i.e., blood and wealth) by saying La ilaha illaAllah and doing other kinds of Kufr." (ash-Shifaa, 2/230-250)

There are many examples of these in the books. Allah is enough for us – how excellent a Guardian.